

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXIII.] FEBRUARY, 1847. [No. 11.



Front view of

St. Michael's Church


CHARLESTON, S. C.

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CONTENTS.

ORIGINAL.	PAGE.
The Address of the Bishop, to the Annual Convention of the Diocese of South-Carolina, delivered Feb. 6th, 1847,	321
Pastoral Letter,	328
A Discourse, preached at the Pinckney Lecture, Tuesday Morning, 24th Nov., 1846.—By Robert Henry, D. D.,	329
Report of the Mission connected with St. Stephen's Chapel, Charleston, from July 1st, to December 31st, 1846,	338
Report of the Missionary at St. John's Chapel, Hampstead, 5th January, 1847,	340

NEW PUBLICATIONS.

Infant Baptism tested by Scripture and History ; or the infant's claim to Church membership defended and established, on testimony Scriptural and Historical.—By William Hodges, A. M., Rector of Bruton Parish, Williamsburg, Va., 1844,	341
The Christian Year.—Thoughts in Verse for the Sundays and Holidays throughout the year,	343
Poetry—The Widow of Nain, St. Luke vii :	344
Religious Intelligence.—Monthly Missionary Lecture at St. Stephen's Chapel ; Confirmation ; Trinity Church, in the Upper part of St. John's Berkly near Black Oak ; The Hon. Henry Deas ; Domestic and Foreign Missionary Society of the P. E. Church ; New-York Convention ; Missionary Meeting at Jubilee College ;	345—351
Obituary Notice,	351
Acknowledgments.—Calendar,	352

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THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

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TEMPORARY CHAPEL OF THE SCHOOL OF THE DIOCESE.

The seats are free, except those appropriated for the School ; and Divine Service may be expected in it ; beginning on Sunday at half-past 8, A. M., and at 7, P. M., and on Wednesday's and Friday's, at 7, P. M.

November 1.

JUST PUBLISHED.

Confirmation :—The Qualifications for its Reception, and the duties consequent thereon.

A SERMON, preached in St. Michael's Church, Sept. 28th, 1846.—By PAUL TRAPIER, Rector. Price 12½ cents. For sale by A. E. MILLER.

THE
CHARLESTON GOSPEL MESSENGER,
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PROTESTANT EPISCOPAL REGISTER.

Vol. XXIII.

FEBRUARY, 1847.

No. 275.

FOR THE GOSPEL MESSENGER.

—
THE ADDRESS OF THE BISHOP, TO THE ANNUAL CONVENTION, OF THE
DIOCESE OF SOUTH-CAROLINA, DELIVERED FEB. 6th, 1847.

Brethren of the Clergy and Laity:—

In obedience to the Canon,* there is presented to you this "statement."

These churches were visited canonically:—St. Philip's; St. Bartholomew's; St. Paul's, Stono; St. Peter's, Charleston; Christ Church, Wilton; Prince William's; St. Luke's; Grahamville; St. Helena's on the Island; St. Helena's Beaufort; James Island; Grace Church, Sullivan's Island; Edisto; John's Island; Wilton; St. Paul's Radcliffeboro'; Pineville; Upper St. John's, and St. Michael's.

These churches and places were visited informally:—St. Paul's, Stono; St. Andrews; Aiken, 6 times; St. Michael's, twice; St. James, Goosecreek; St. John's, Berkely; Society Hill; Bennettville; Cheraw; Camden; Columbia, twice; Summerville, 4 times; Christ Church, 5 times; St. Matthew's; St. John's, Hampstead, 3 times; St. Paul's, Radcliffeboro'; The Chapel of the School 6 times; St. Stephen's Chapel, Charleston, once, and for the Missionary Lecture, 3 times. Several particulars on these visitations can be read in the paper of the Diocese (*"the Gospel Messenger"*) where they were published usually every third month.

The number of persons confirmed on 28 occasions, was: Of St. John's, Hampstead, 6; St. Peter's, 19; St. Michael's, 34; Prince William's, 29; St. Luke's, 1; Grahamville, 4; St. Philip's, 26; St. Stephen's, 2; St. John's Berkely, 77; Barnwell District, 1; Society Hill, 5; Beaufort, 11; Christ Church, 3; St. Matthew's, 5; James' Island, 3; Sullivan's Island, 3; Edisto, 4; St. John's Colleton, 10; Columbia, 1; St. Paul's Radcliffeboro', 24; Wilton, 5; Pineville, 5; Upper St. John's, 10.—Total 288.

"The names of those received as Candidates for holy Orders" are John D. McCullough, James H. Elliott, Augustus Moore, and Richard S. Trapier, (the latter has been transferred to the Diocese of Pennsylvania.) The whole number of candidates is 13, viz: the three above named, and those named in former addresses, viz:—I. G. Drayton, B. Johnson, C. P. Gadsden, G. L. Platt, J. B. Seabrook, W. B. W. Howe, E. C. Logan, J. W. Simmons, C. T. Bland, J. F. Lee, Jr., J. F. Lee is now at our "Theological Seminary" C. T. Bland is at the Institution Valle Crucis, North-Carolina; the others are studying in private, conformably to Canon X, under the direction of the Bishop.

*Canon VIIIth of 1841, Section 2.

"The names of those ordained" are, as Deacons, W. O. Prentiss, T. S. Arthur, A. Gregg, W. H. Hanckel, I. M. Pringle. And as Priests, Rev. R. S. Seely, Rev. J. R. Fell.

The Rev. Alfred E. Ford, Presbyter, has been suspended "from the exercise of any one, and all the functions of the Holy Ministry" until such time as satisfactory evidence is afforded the "Ecclesiastical authority" of his repentance for "inculcating heretical doctrine," and that he has retracted the same. This act of discipline was under Canon III, Section 9th, of the Diocese of South-Carolina.

The Rev. C. E. Leverett is officiating as the Rector of Prince William's Parish; the Rev. Stephen Elliott is officiating as the Assistant Minister of the same Parish; the Rev. J. H. Cornish, is officiating as Rector of St. Thaddeus Church, Aiken; the Rev. N. Hyatt is officiating as Rector of St. James' Parish, Santee; the Rev. R. D. Shindler is officiating as Rector of St. Matthew's Parish; the Rev. J. R. Fell has resigned the charge of Prince Frederick's Parish, and has been invited to the Rectorship of Christ Church Parish; the Rev. W. H. Hanckel, *deacon*, at Edisto Island; the Rev. T. S. Arthur, *deacon*, at Greenville; the Rev. A. Gregg, *deacon*, at Cheraw; the Rev. J. M. Pringle, *deacon*, at Wateree; the Rev. W. O. Prentiss, *deacon*, at St. Bartholomew's; are officiating at the places named, with my consent as required by Canon XVIIth. The Rev. C. Page having removed to the Diocese of Maryland, his letter of dismissal has been "accepted" by the Bishop; the Rev. F. P. Lee has removed to the Diocese of Alabama, but I have not yet heard whether his "letter of dismissal" from this Diocese has been "accepted" by the Bishop of Alabama. The Rev. T. F. Davis is now officiating at Camden, but his letter of dismissal from North-Carolina has not yet been received.

There have been examinations for Priest's Orders, 3; and for Deacon's Orders, 15, conducted by the Bishop and Presbyters; and two examinations of candidates by Presbyters alone; making the whole number of examinations 20.

Two Churches were consecrated Christ's Chapel, in Prince William's Parish, on the 1st Sunday after Easter (April 19th.) In the "Sentence of Consecration,"* it was stated, that this Chapel to the Church of the Parish was provided, with the consent of the proper authorities, at the sole expense of the Assistant Minister (Rev. S. Elliott) and that though "for the special benefit of the colored population," it was "in general" for all persons who have, or may have their residence in the said Parish." I was thus particular, inasmuch as the expediency may be questioned of having a Church for the exclusive use of only one class of persons; of separating the "castes" in public worship and instruction, and of departing from that interesting feature of the true religion, in all its dispensations, namely, that "the rich and the poor" in the house of God "meet together," for he is the Maker and Redeemer of them all, and the Sanctifier of the true believer, without respect of color, or station, or condition. This is not a new subject. In some of the Dioceses (and one of them has been recently embarrassed thereby) separate churches for the class of colored persons

*Printed in Gospel Messenger, May 1846.

have been provided. In our Diocese the master and the servant, the descendants whether of Shem, or Ham, or Japheth, have been encouraged to unite in public worship and receiving Christian instruction. The instruction provided by the Church is adapted to "all sorts and conditions of men," and the Sermon, or Lecture, may be easily so accommodated. The particular teaching which the uneducated need, may be imparted by the catechizing "openly in the Church," or in the Sunday School, or in the private dwelling. The public prayer and the Sermon (so it seems to me) need not be such as is applicable exclusively to the ignorant. Our liturgy suits equally the most and the least intelligent—the well informed, and the uninformed, and the Sermon can be made equally comprehensive. The experiment to separate the rich and the poor whites has not been successful, and therefore for what were called churches for the poor, have been substituted what are technically called free churches, such as are open to all human creatures. "Mine house, (saith the Lord), shall be called a house of prayer for all people."*

On the "feast of the Circumcision," 1847, "Trinity Church" near Black Oak in the upper part of the Parish of St. John's Berkley, was consecrated. The Rector, Wm. Dehon; the Rev. Paul Trapier; and the Rev. C. Wallace assisted in the services. "The Sentence of Consecration" and other particulars on this occasion will be published as usual in "The Charleston Gospel Messenger."

On thirteen occasions various services were held for the class of servants, some white persons being present, namely, in St. Andrew's Parish, at the plantation of Mr. N. R. Middleton, and at the seat of Mrs. C. Faber, in St. Paul's Parish, Stono; at the plantation of Col. R. Boyle, in Prince William's Parish, at the plantations of the Rev. S. Elliott, and the Rev. W. Potter, and Mr. Micah Jenkins, twice; on two occasions in St. Luke's Parish, at the plantation of Mrs. John Heyward, and at Grahamville, in a large room; in St. John's Berkley at the Chapel; in Christ Church, at the plantation of Mr. John Hamlin, twice; and in "Upper St. John's Parish Berkley," at the plantation of Mr. Samuel Dubose.

The School, founded by this Convention, has been visited on all the Fridays, excepting only a few, when I was absent from the city on visitations, or more specially engaged. At the meetings of the Committee four quarterly and two extra, I was present. At the semi-annual examinations (in June and December) I was present, and then, as at my visits, weekly, continued to be convinced, that the Rector was sparing neither time nor effort for the improvement in knowledge and virtue, of the pupils with the care of whom the Church has entrusted him. Besides the regular school hours, some of them were frequently at his house to be assisted in their lessons; and to hasten their progress as was desired by their parents that they might be prepared for admission into College. To satisfy the Convention more and more, that this work of their's is indeed a good work, and entitled to a greater measure of patronage than it has yet received, I bear a willing testimony to the judicious, feeling, and it seemed to me efficacious counsel, warning and

* Isaiah 56 chap. 7 verse.

reproof, which I have heard addressed to the School, when made necessary or expedient by any occurrence. The profound silence, the marked attention, and the conduct following were creditable to all concerned, and evidenced that the Committee had, in their choice of the Rector, reason to be thankful to an overruling providence, and to be encouraged in prosecuting their undertaking. At the late examination, eleven classes were before us, and the subjects, were Reading, Writing, Arithmetic, English Grammar, Geography, Latin, Greek, the higher Mathematics, History &c. The religious instruction, which is given daily, and specially on Friday (when the Bishop is usually present) is in the Bible, the Catechism, and the Prayer-book, generally, in the Companion to the Prayer-book, by Bishop Hobart; and the Fasts and Festivals by Nelson. The School is opened and closed each day with prayer. I have been thus particular, to invite attention to our School, in the hope that the members of the Church will not deny their children the advantages of it; not only those in the city, but those out of it, for the spacious dwelling of the Principal, enables him to accommodate several boarders, and should they be very many, (which we hope they will be) additional accommodation can readily be provided. Why is it that a School, originating in such pure motives, founded by the Convention, conducted so well, promising so much to the community and the Church, as the promoter by the lessons it inculcates, and the habits it forms, of orthodox and practical christianity, as the nursery for well informed and zealous Christian men, lay and clerical, should not be more encouraged by increase of pupils, and by benefactions, which will enable it, to educate gratuitously, or at low charges, the orphans and the poor of our Communion; I repeat, why is it, that a School capable of such important results, and having effected all that could reasonably have been expected, considering its very small resources, is not crowded with Scholars and is not, in some degree, *endowed*? We ask for no large endowment, useful though it would be, but only for such contributions, as will enable us to say to the fatherless, and the destitute: The Church School is not shut to you. Pious parents, guardians of the orphan, who cannot pay: Your favored brethren will pay for you. They will provide for the mental and moral health and growth of your little ones. And ye who can pay. Give the School a fair trial. It will be a blessing to you, and to your children.

The advancement of our work, and the most interesting event in its history, for the year, is the fitting up a Temporary Chapel, in which devotions for the School are held, and on Sundays, Wednesdays and Fridays there is divine Service, and generally a Sermon or Lecture for the benefit, more especially, of those who reside at the School, and to which the neighbours and others are welcomed. It was opened with "Evening Prayer" by the Rector, and with special devotions, and an address by the Bishop on the 14th of October. But it is too small, and we cannot dismiss the hope that an enlightened and generous charity will enable us to erect a proper Chapel (sufficiently large to accommodate with free seats the youth, at Boarding-schools male and female, and at Colleges in our city;) in which the Sermons and Lectures might be more especially applicable to the rising generation. My Brethren, the opinion is held by me, in common with my predecessors (all three of

them) that the education of the young is an all important interest to *the Church*. It ought not to be left to the State, the civil authority; indeed, it can among us provide only for *secular* education. It ought not to be left to individuals, who may, and yet who may not conduct it properly. The Church, and such is the decision of this Convention, ought to look to it. And how? As the state, as the city, looks to it, by using all its influence to attract the young to its schools; and by endowing them, at least to such an amount as will educate the *destitute* and I add maintain them also, without charge, and educate those in moderate circumstances, at a reduced price. Let these things be done, and your School would be filled to overflowing, and under that blessing without which "nothing is strong, nothing is holy," intellectual, moral, and religious education, which ought never to be divorced, would be advanced, in a degree that would surprise the community, and make glad the city of our God. If this School should flourish as it might, as it ought, as it will, if prayer, and influence and charity be not wanting, the founders, this Convention, would have lived not in vain; and the blessing of the old and the young would rest on their memories for ever. Excuse me, if I have taxed your patience on this topic, but "out of the abundance of the heart the mouth speaketh." However large the number that may use the School of the Diocese, there will still remain many who cannot avail themselves of it, or of the Parochial Schools of which I know of two in our Diocese, (I hope there are more and will be many more) *that* connected with Trinity Church, Columbia, and *that* with St. Stephen's Chapel, Charleston. But it is believed, there are several private Schools (we know at least one,) which desire religious instruction from our Clergy. To *them* therefore I would say, adopting the language of the Bishop of Rippon:* "Give a higher tone to the Scriptural teaching in them: "Communicate much of it in a catechetical form. It is with the young "that our chief hope must be for the moral regeneration of our country, and if every Clergyman would set aside certain hours in the week "for the personal instruction of the little ones of his flock, as religiously "as he does for visiting the sick, and the aged, he would take the most "effectual means for advancing the kingdom of God in his Parish. "When, indeed; all our School Masters are not only intelligent, and "well instructed teachers, but also truly men of God, then, perhaps "may the minister, with greater safety, dispense with this branch of his "pastoral functions in the instruction of his daily School! Till then, "the Church will look to her Clergy to be patient, and pains-taking "Catechists, and with such examples before us as Hammond and Hall "and Bull and Herbert, all eminent in this department of the clergy- "man's duty, none among us need deem the task too humble."

"The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," at its annual meeting, and at the meetings of its Board of Trustees, four quarterly, and three extra. I was present.

"The Charleston, Protestant Episcopal Female Domestic Missionary Society," at the two meetings held during the year of the "Executive Committee" I was present.

*Charge to the Clergy of the Diocese of Rippon, September 1846.

The "Episcopal Female Bible, Prayer-book and Tract Society," at its annual meeting I presided, and the Tracts submitted by its Board of Managers have been examined by me, and most of them sanctioned. By my recommendation, they have published a "Manual of Family Prayers selected from the prayers of the Church by the Bishop of London?"

The Anniversary of the "Society for the Relief of the Widows and Orphans" of our Clergy was commemorated, in the ancient manner, by many of the members, Lay and Clerical, and I was present.

The Board of Trustees, appointed by the Convention, for the Relief of aged and infirm Clergymen transacted their business, in which I took a part, without the formality of a meeting. I regret to have to remark, that comparatively few of the churches had the collection recommended by the Convention for this affecting charity. The Treasurer will report the names of those churches which had it. Two "Pastoral letters" have been prepared and circulated, by me, one setting forth and urging briefly the claims of the School founded by this Convention, on the favor and patronage of the Members of our Church in this Diocese, and the other in behalf of Missions *within the Diocese*, which were not sufficiently sustained and advanced, and one of which had been relinquished. It has been responded to, in some degree, but the amount transmitted to me is small, and the resources of our Missionary Society are so diminished, that we can do little more than keep up the present Missionary Stations; whereas there ought to be many more, at least one in each of the twenty-nine districts of our State. I submit, can it reasonably be expected, that we should suffer the Missions in our own city, and State, to languish and die, while our resources are expended on Missions in other States, and in foreign lands? It is an object of the periodical paper of the Diocese, the monthly "Gospel Messenger" to plead for Missions *in our own State*.

In superintending this publication, some of my time has been occupied, and as such a work seems to be made *necessary* by one of our Canons (the 48th, Section 2) and certainly would be useful if it were more generally written for by our Clergy, and read by our Laity, I ask for it the patronage of the members of the Convention and of the Diocese at large. It has appeared to me rather unaccountable that there should be less desire to know the proceedings of the authorities and Societies in our own Diocese, than to have the news which relates to the Church in other Dioceses, and in foreign parts. On this point, I have pleasure in quoting the remarks of one of our Bishops, substituting the word South-Carolina for Maryland. "Very many have expressed a deep interest in the establishment of a convenient and effectual instrument for circulating intelligence throughout our parishes and congregations, and keeping up a constant intercourse of all with a common centre. As such an instrument, no paper published out of the Diocese could ever be regarded, however excellent in other respects. Churchmen in South-Carolina asked for an organ of their own, in which, with a sufficiency of information concerning the Church elsewhere, the plans and doings, the wants and prospects, the changes and progress, of the Church in South-Carolina should always occupy a foremost place, and receive a full measure of attention."

For Missions in South-Carolina, of the 48 Congregations 14 have contributed, namely: Stateburgh, \$14; Edgefield, \$5; St. Paul's, Radcliffeboro', \$11,50 cts.; St. Stephen's Chapel, \$2, on the occasion of the Missionary Lecture; Georgetown, \$5; St. Helena, \$22,50 cts.; Waccamaw, \$15; St. John's Berkley, \$2; Columbia, \$20; St. Philip's, \$165,06 cts.; Aiken, \$61; Pineville, \$58; John's Island, \$44; Camden, \$15,25 cts; and two individuals, Mr. J. F. Edwards, \$5; Rev. Mr. Lance, \$20.—Total, \$462,31½ cents.

With this amount, and a balance from former years, Missions have been assisted, as follows, at St. Stephen's and St. John's Chapel, Charleston, \$50; at Newberry, \$30; at Laurens, \$90; at Abbeville, \$50; at York and Chester, \$100; Christ Church, Parish, \$175; St. James', Goosecreek, \$70; *Aiken, for R. R. Ticket, \$45.—Total, for 8 Missions, \$600.

The expenditures incident to the Episcopal office during the year, amounted to \$1,501.† The account setting forth the items is placed on the table for inspection. The distance of the journeys, for visitations was 3409 miles. (The number of letters received by me, of which *required replies*) was 352.

In the Canon (the VIIIth of 1841) under which this address is delivered, the Bishop is required to state "in general, all matters tending to throw light on the affairs of the Diocese." There remains a matter, to which your attention must be invited, and it may be least unacceptable in the form of interrogatory. Do the Clergy of this Diocese, without any exception, in their Sermons or Lectures and catechetical teaching, and in their pastoral visits, vindicate and recommend the distinctive principles, and usages, of our venerable Church? We have principles which distinguish us from many "who profess and call themselves Christians." We have ceremonies, by which, as plainly, perhaps more impressively, than by words, those principles are inculcated. Our views of truth and duty, and our method of teaching them need not be enforced in the polemic, or controversial form. We need not arraign the views, and customs of other Christians. But it is the duty of the Church-man; the Clerical-man, and the Lay-man, each in his proper sphere to maintain the doctrine, the worship and the discipline "as this Church hath received the same" not impeaching others, but defending and asserting our own principles mildly yet firmly, and zealously, and constantly. Again, let me ask, our children in the parental, the pastoral, the Sunday, the daily School, are they taught, first of all, "so soon as they are able to learn—what a solemn vow, promise, and profession" they have made, at their baptism, and then "sufficiently instructed in the other parts of the Church Catechism?" Are, or are not the Catechism of the Church, and the excellent explanations of it (two of them prepared and published in our own Diocese in 1825 and 1837) adapted to all grades of intellect, less valued, less used than books by Non-Episcopalians, or if by Episcopalians, published in an altered form, in which our distinctive principles and practices are kept out of sight, if they are not disparaged or controverted, directly or indirectly? In the Library at home, or at the Sunday School, is there no series of books, or single book in which "the doctrine of Christ as our Church

* Aiken contributed \$61 for Missions.

† The Salary is \$1500.

hath received the same," is studiously passed over, if it be not objected to? When we are seeking books for our children, whether for use in teaching them, or simply for their reading, ought we not to, (but do we?) prefer those prepared by ministers and members of our own Communion, and specially above all by the authority of the Church? There is no room for question, that "the Catechism" and the "Prayer-book" have the sanction of the Church. Are they used understandingly and faithfully by the parent, the pastor, the sponsor, the catechist, the Sunday School, and the Daily School teacher? Our beloved Church will not continue "stable and strong" unless the rising generation are taught, and trained in her principles; for example,—that the redemption is for "all mankind"—that the salvation by Christ is conditional* that there is "one Catholic and Apostolic Church"—that there is "one baptism for the remission of sins,"—that there are "three orders of Ministers in Christ's Church"—that the Sacraments are means "whereby we receive" grace—that the Rite of Confirmation is also "a means of grace;" and finally, that the love of God; the love of man; and true self-love are one and indivisible. May we all, under the grace of God, perceive what things we ought to do, and have power, faithfully to fulfil the same, through Jesus Christ our Lord."—Amen.

PASTORAL LETTER.

(The following has been circulated.)

Charleston, February 1st, 1847.

DEAR SIR:—Will you permit me to invite the attention of yourself and friends to the condition of that important Institution, founded by the Convention, the School of the Diocese?

It is doing good, and promises to be more and more useful, but it cannot reasonably be expected that it will be continued, without additional patronage.

To bring it within the reach of the members of our Church generally, the rates of Tuition are on a reduced scale. To open the advantages of it to those having their home in the country, there is a large House, which for want of Boarders is a source of expense. To afford education gratuitously to the sons of poor widows, and other boys in straitened circumstances, is a cherished purpose of the conductors, and governors of this School.

Any amount which the charitable may be disposed to give, will be applied first, to pay the necessary expenses of the Beneficiaries, and secondly, to assist in paying the rent for the building, which includes the School-rooms, the Chapel, and the Dwelling.

A deliberately formed opinion, that this Institution is of great value to the Diocese, and the community, will be accepted as my apology for this application.

I am, respectfully, yours,

C. E. GADSDEN,

Bishop of the Diocese of South-Carolina.

* See Article XI, and "the Homily of Justification" called in the Book of Homilies, "a Sermon of the Salvation of Mankind." We quote from it: "Infants being baptized and dying in their infancy, are by this sacrifice, washed from their sins, &c., "And they, which in act or deed, do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins," &c.

A DISCOURSE,
PREACHED AT THE PINCKNEY LECTURE,
Tuesday Morning, 24th Nov. 1846.—By ROBERT HENRY, D. D.
Exodus, chap. iii: verse 14.

“I AM THAT I AM.”

There is nothing of more importance for the regulation of human conduct than the formation of just and exalted conceptions of the attributes of God. To be just they must be regarded not only as inherent in the divine Being, but also as subject to all the imperfections of the defective intellectual medium through which they are apprehended. They are then most exalted, when they are felt to be the puny efforts of a finite intelligence to grasp the infinite. Accordingly the Scriptures observe two methods in expounding the divine character—either in its particular relations to men or in the plenitude of its own ineffable greatness. In the former case, He was declared to be the God of Bethel, where he had specially manifested himself to the Patriarch—or the God of Abraham, of Isaac, and of Jacob—in the latter he announced himself to Moses—as Jehovah—the sole—the self-existent Being—the sufficient reason of all things, and was by St. Paul proclaimed to the Athenians as the Unknown or Incomprehensible God, ignorantly, that is, inadequately worshipped by all upon whom the light of Revelation had never shone. In my text he is designated as “*I am that I am*”—as He whose existence none can doubt, whose greatness none can understand.

In discoursing farther from these words, and in endeavoring, in humble reliance upon divine aid, to develope the instruction, which they were intended to convey, I observe—

That the existence of God is demonstrated by every thing within us or without us. A thought, an act of volition—a grain of sand or a Sun, alike exhibit miracles of power which we are unable to comprehend. Whence, but from God, that beam of intelligence, which is now on earth and anon seeking communion with the saints in light? Whence that untiring energy which to a certain extent is permitted to control the train of consequences in the world? Is it any thing, but an emanation from that exhaustless source of power, to which all finite agencies must be traced and in which they are all, at last, engulfed. Of power we know nothing but from its effects; it is the beginning of miracles, which whether in the world of nature or of grace, is apprehended only by faith. We can neither see it, nor hear it, nor handle it. It is high, we cannot attain unto it. Each effect is a guarantee for its predecessor in regular and infinite sequence, until the whole finds it is only explanation in the belief of the Great First Cause. All power when viewed, not in its effects, but in itself is infinite. It is God reigning over his works and filling all things with good. We speak of simplicity of structure and at last mean, and can mean nothing more, than a complexity of parts, which we are destitute of all ability to understand. Observe that shining particle of matter, how minute and insignificant and unimportant it appears. Crush it and you are at once made sensible of myriads of affinities, without whose ceaseless operation,

it would crumble into an opaque mass of particles having neither definite shape nor splendour. How glorious is the Sun walking in his brightness; he seems the monarch of the universe. Arm yourselves, however, with the resources which the feebleness of human art can furnish and you are surprized to find that he is only one amidst a host of equally brilliant compeers, careering through the fields of space, not self-poised, but suspended on the fiat of the Almighty. Should the hand, which at first spread them forth as a scroll, be for a moment withdrawn, they would again shrink into their original nothingness. What contains in itself no source of existence, must perish the moment the extraneous energy by which it is upheld, is withdrawn. An obvious truth, which is however continually overlooked, the sagacity of men being bewildered amidst an infinity of secondary agencies, so that they figure to themselves a world, which once proceeded from God, but which is now able to sustain itself very well without Him: thus rushing into practical atheism, whilst they profess to exalt the perfections of their Maker. It should be remembered that providence is only perpetual creation: a power which as it contains the only cause of being, must, in order to support it, be as prevalent at any one moment of duration as at any other. With what a sublime simplicity is this view of the subject insisted upon in Holy Writ. "Lift up your eyes on high," saith the prophet, "and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power not one faileth."

So far our reflections have been directed chiefly to the existence of God. We observe farther, that when we speak of God's attributes, we attempt to define his character: we speak of Him as great, wise, and good. In these terms however, although they describe realities, there is, in the way of knowledge, nothing absolute. All greatness, to beings constituted as we are, is relative. What to a child is great, to a man is trifling, and what the noblest of mortals should account great, would to a seraph be insignificant. When to the extent of the puny catalogue of the works of God, which our apprehensions can compass, we are lost in the contemplation of his power, we are still at an infinite distance from any conception of His omnipotence. The very first element of our estimate fails us, for power is every where revealed to us only in its effects and we are utterly destitute of all capacity to understand its nature. The aspiring vanity of man leads him to discourse of power as if he perfectly understood it, yet his instances amount to nothing more than effects. When the dread artillery of heaven is heard in ceaseless volleys around us, we see the light, we hear the crash—we know that the one constantly precedes the other, and such knowledge is a guide to our expectations for the future; yet both are at last to us only effects, and leave the power, which produced them shrouded in its original obscurity. But let us not be mistaken; just in proportion as power escapes our mental grasp, the Deity is manifested to us as the indispensable exponent of all things; the belief of power, as distinguished from a direct conception of it, is every where forced upon us, so that we cannot escape from it. The minutest dust of the balance, as much as the most massive planet, proclaims an eter-

nal power and godhead, which is, at no instant, far from any one of us. The presumption of a knowledge which we do not possess only separates us from God; a recognition of our ignorance brings us directly to his presence. He is wherever we are, whatever we see, withersoever we move. Truly it becomes each of us to address Him, "in whom we live and move and have our being" and to say, "Lord! Thou hast beset me behind and before and laid thine hand upon me—such knowledge is too wonderful for me; it is high, I cannot attain unto it." To suppose that we are capable of comprehending the nature of divine agency, is a fruitful source of scepticism and coldness in the service of our Maker. To pronounce any thing impossible when we are discoursing of the works and ways of God, is to rank ourselves among scoffers and those who deny his perfections in their hearts. Well did our blessed Saviour discern and rebuke this subtile form of unbelief, when in a case, which tried their faith, he declared to his Apostles, "With men that is impossible; but with God all things are possible."

The philosophy of modern times, that is of the period which has elapsed since the era of the illustrious Newton, has been constantly infected with this capital error concerning our notion of power. It has accordingly been habitually employed in demonstrating the perfections of a world, the greatest excellence of whose mechanism consists in removing its author from the sphere of our contemplation. It is impossible too, according to this system, that he should supernaturally reveal himself to his creatures, for the Universe and its laws are so well understood, as to demonstrate the needlessness of divine interference. So, if a divine Revelation be asserted, the slightest aberration in its statements from natural laws, as scanned and measured by human sagacity, must prove fatal to its claims on our acceptance. Yet if man had but wisdom enough to apprehend the abyss of his own ignorance, how surely would it further appear, that he can know nothing to any practical purpose concerning God, except in so far as God may condescend to reveal it. Natural religion may well teach us our ignorance, but it is only Revelation that can rescue us from despair. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him and it shall be recompensed unto him again? For of him, and through him and to him, are all things to whom be glory for ever and ever."

The wisdom of the Deity also baffles our conceptions. Man remembers the past and observes the present, and as one link of nature after another is unfolded, he draws inferences for his future direction and dignifies these results with the name of knowledge. To him indeed such science is important and entitles him to a rank far above all the not unreasoning animals by whom he is surrounded. His finer and more nicely adjusted senses: his eye, not prone to earth, but turned to heaven; his ear which may be educated to acts far removed beyond the simple elements of its original impressions; the nimble hand not confined to one unvarying round of operations, but capable of countlessly diversified applications; the tongue obsequious to his

slightest volitions and modifying the voice by shades of difference so numerous and so exact, as in some measure to convey accurately to others the treasures of his teeming thought;—all these place him in extended relations to his fellows and to the material world without him. Yet suppose him to be endowed, but with one other sense: a touch more subtle or an eye more perspicacious and he would cast from him, the most exalted of his present attainments as insignificant baubles. The progress of reason and the declarations of Scripture are here in exact conformity. How has the tube of the Tuscan artist modified and aggrandized our conceptions of the starry heavens as compared with the crude, though useful observations of the earliest Arabian shepherds. How inconceivably wonderful the structure of our own frames, when its parts are examined by the aid of art. What countless multitudes of animated beings are found peopling the earth, the air, the sky and the waters around and under the earth. The ancients were satisfied with the glories of a world, not much expanded beyond the limits of the Mediterranean, but the ore of a certain metal is found to impart a definite direction to the needle, and the adventurous mariner launches his tiny bark into the untried deep and discovers new lands, vast in the materials of prosperity and happiness. Distance had long left the nations of earth inaccessible to each other; wedded to their own prejudices and intractable to the hand of improvement. The mighty force of compressed vapour is detected, and man darts from one point of space to another with a celerity which almost outstrips the winds, and in the frequent changes of his position he insensibly learns to recognize the whole human family as one wide community of interests.

Man then is sagacious when compared with other animals, yet his knowledge is only relative to his position and his progress. Of his own future destiny, even in this scene of things, he can scarcely form the slightest anticipation. As to the glories and wonders of that hereafter which remains for the blessed in heaven, the highest authority has pronounced him to be absolutely and irremediably ignorant. “Now we see through a glass darkly”—but as it is written, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things, which God hath prepared for them that love him.”

If such then be the radical defects of the most exalted human knowledge, how wholly inadequate must be our conceptions of the plans and operations of God. We know enough indeed to discover every where the evidences of a skill so profound and comprehensive as to command our loftiest admiration. At last however our chief province must be to wonder and adore. We must not presume to balance our feeble devices against his omniscience. Whether in the reign of nature or of grace, our language should constantly be—“Lo these are parts of his ways: but how little a portion is heard of him? but the thunder of his power, who can understand?”

No portion of our speculations concerning the character of the Deity are more crude, nor eventually more derogatory to his perfections and dangerous to ourselves, than those which we form concerning his providence. We constantly hear a distinction drawn between a general and a particular providence, and find many who pride them-

selves upon their acuteness, declare that they fully assent to the former but wholly reject the latter. As if what is general must not rest upon what is particular and be wholly unintelligible without it. Indeed it is only by the classification of particulars, that we arrive at a knowledge of what is general; an effort, of which, without the aid of language, we should be wholly incapable. The results of careful investigation, when succinctly expressed, we denominate a law and imagine that we have arrived at some mysterious perfection. Yet what we value so highly is only a consequence of our limited faculties. Could we, with the ken of Deity, survey all things at a glance, each individual would be found to be its own law. To God all creation is forever present in all its immensity. His energy is continually exercised over every part, in the degree required for its completeness. Whether a part or the whole, He wields it with equal facility and without fear of confusion. Accordingly the Scriptures never allude to a general providence, although the superintendence of God is declared to be exercised over the minutest objects. Even "the hairs of our head are all numbered" and "not a sparrow falls to the ground without our heavenly Father."

Many are the strange consequences which have flowed from this notion of a world governed by general laws. Some from their language appear to regard creation as a system of mechanism so arranged as to proceed by gradual development. All matter was, according to them, originally of a thin and nebular description, gradually agglomerated and condensed, then heated by the sudden impact of its particles, then becoming gradually cooled so as to become the abode of the plants and animals naturally springing from it in its progress and necessarily arising out of it, in some particular stage of its advancement. In this system man, so far from being made in the image of God, becomes only the transcript of an ape; he may reach immortality by a natural development, but it is no part of his ascertained destiny.

Under another name, the Stoick fate was only a consequence of the same ill digested conception. Instead of a divine intelligence above all nature yet pervading and directing it, they conceived even Deity itself to be subject to an uncontrollable necessity.

So Epicurus conceived that nothing more was necessary for the explanation of natural things, than atoms and a void. From these arose all possible forms and appearances, whilst the Divinity wrapt in majestic solitude, stood aloof and retired, undisturbed by any care of a world, which he had created. The author of this system fearfully forgot himself, when he attempted to estimate the divine character, by his own limited ideas of knowledge and power. Accordingly in this scheme, atoms and a void being supplied, the farther intervention of the Supreme Architect could have no other tendency than to mar the simplicity and perfection of his original plan, and would have unnecessarily disturbed the calm of his existence. Pronouncing all strenuous occupation an abridgment of happiness, and supposing the knowledge of the Deity, like that of man, difficult of attainment and arduous of application, Epicurus held that our conceptions of the divine character were enhanced, by assigning to it a condition of uninterrupted tranquillity. Thus was introduced the absurdity of a world

created perfect, by an infinitely perfect being, without any set purpose or ultimate destination. Building upon these absurd assumptions, some modern philosophers, have attempted to quiet the monitions of conscience and to obliterate the traces of moral distinctions and of human accountability, by boldly declaring that man was altogether too insignificant to engage the attention of his Maker. So infinitely important is it constantly to bear in mind, that we know enough of Deity to call forth our faith and to command our love, but not sufficient to sit in judgment on his word or his works. Accordingly it is declared in Scripture, that if we have faith as a grain of mustard seed, we shall be able to remove mountains. When faith failed in Adam, he found himself undone; when on Calvary, the faith of the Redeemer was sustained, man with him arose to newness of life. So we are required in order to enter the Kingdom of Heaven, to be converted from all false notions of ourselves and to become as little children, looking to their father for instruction, for comfort and support.

In another lecture, God's attribute of goodness, will, we trust, be more fully considered. We shall therefore not dwell upon it, at present.

Having evinced the incomprehensibility of the divine attributes, we are led to the inference, that our only sure guide in matters of conduct, is to confine ourselves strictly to what the Supreme Being has revealed concerning himself and our relation to him. The distinctive character of Revelation is, that it silences speculation by an appeal to miraculous facts. A burning bush, which was not consumed, was the sign to Moses, and on that he scrupled not to institute his mission. So, every where throughout the Jewish and Christian systems, the appeal is to miracles. It is not herein or there that this takes place, but it is the very staple of the fabric. There is no other system that has ever ventured to propound a similar test. Insulated facts, out of the ordinary course of nature, have been adduced, but neither Confucius nor Menu, nor Zoroaster rests upon any such basis. Mahomet makes not the slightest pretence to it; in this sense Christianity is not founded on argument, for if on argument, it would be subject to doubt and contestation, and so not divine. As Christians we are invited not to wrangle, but to believe. It will not do to pronounce a miracle a violation of the ascertained laws of nature. Ask the question, ascertained by man or by the Deity? What can Deity ascertain, who already knows all things? What law can be above him, with whom there is no ordinary, nor extraordinary—but all whose acts are suited to each individual exigency, none contradicting nor subverting the other. In all like cases the acts of an infinite being will resemble each other and will thus become a law to our expectations and a guide to our plans; but the cases are infinite and our apprehensions of them, the most limited possible.

What rests upon the evidence of miracle must be implicitly obeyed. "Not one jot, nor one tittle of the law" must be permitted "to pass away, till all be fulfilled." When the Saviour of the world has spoken, there is none that can show the slightest authority for any abatement from his injunctions. Resting upon such an authority, positive precepts acquire all the force of moral law. If they contradicted any fundamental principle of morals or assailed any of the divine attri-

butes, it would be a proper reason for rejecting all claims to a Revelation, which rests upon such errors. But when, as is the case in the Christian system, the most exalted views of the divine attributes, are blended with the most stringent requisitions of morals; where the divinity is held to be perfect in our ethical conceptions of Him, and we are commanded for that reason to the utmost of our ability to be like Him, all seeming difficulties in his requirements must be resolved into the incomprehensibility of the divine nature. So Adam, not understanding the declaration concerning the tree of the knowledge of good and evil, was persuaded to violate it. So Cain neglected the bloody sacrifice, leaning to his own understading, even perhaps, supposing that he would do more acceptable service. So it might have been supposed, that the Patriarch Noah was sufficiently acquainted with the fact, that a vessel constructed to be lighter, when laden, than water, would float upon its surface; yet we know that he received and followed, exactly, the most minute directions concerning the structure of the ark and was accordingly saved with all his family. So Abraham, might well have doubted, whether God could not be served just as well, on one side of the great river Euphrates as the other. Yet when the Lord had said, "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee," with a blessing annexed to his obedience, he indulged in no doubt nor hesitation, but went forth with all his substance into the land of Canaan. And the result is, that even to this day, in him all the nations of the earth are blessed. Moses with the temptations of a palace and the refinement of a highly improved society before him, "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Yet even Moses was punished by exclusion from the promised land because his faith had wavered at the waters of Meribah. The eulogy of David, although he was greatly criminal in some respects, was that he was a man after God's own heart. In other words, in the midst of his weaknesses, his follies and his crimes, he never sought to extenuate the force of God's commands, but bewailed his own transgressions in sackcloth and ashes. Indeed every thing in the economy of the Gospel is arranged upon the same view of the divine incomprehensibility. Hence the prayer and the practice of our blessed Saviour, "Not my will, but thine be done." This was to strike at the very root of human folly, whose constant tendency it is to value the fallible suggestions of the human understanding far above the requisitions of God. So true is it that "God is a spirit and that they that worship Him, must worship Him in spirit and in truth."

It is important, in conclusion, to insist upon the fact, that the necessity for a divine Revelation rests upon this admission, that God is incomprehensible and that there is no end of his greatness. So vast is He, that when we contemplate Him, in the imbecility of our minds, we are sure to lose sight of Him in the multitude of his creatures. Let the gloomy pantheons of Egyptian, and Grecian and Roman idolatry, forever attest the abortiveness of human efforts in searching after the Godhead, from the things that are made. Perfect as these creatures are in their mechanism, the mind, nevertheless, fatigued by the extent

of its search, in very weariness fell prostrate before its idols. "Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like corruptible man, and to birds and four-footed beasts and creeping things." The usual consequences naturally followed: with the corruption of their religious notions arose the most fearful depravation of their morals.

We are now, from the train of reasoning so far pursued in this discourse, prepared I trust, to realize the import of that solemn declaration of the beloved Apostle concerning the mission of the adorable Redeemer. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." How has he declared Him? Exactly in the manner and in the respects in which it was most essential for our fallen race to know him. With the fall of man, all confidence of approach to his Maker was lost; he no more conversed with God and heard his voice, as one hears the voice of a friend. But in Jesus Christ, in whom all the promises of God are yea and amen; this tender relation is again renewed. His language is "ye believe in God, believe also in me." In this relation the mind finds a resting place. On the cross there appeared the most dreadful demonstration of God's hatred to sin, but there also, the hand writing against us was done away. We now behold our Maker not in the thunders of his wrath, but in his reconciled countenance, not imputing unto men their trespasses. Now the love of God is shed abroad through our hearts, by his Spirit. Now the command to be perfect, even as our Father is perfect, is intelligible, for the divine Mediator has left us a perfect example, that we should follow his footsteps.

Foremost of all the graces, he has set forth humility, as the true secret of satisfaction of mind. As long as we esteem ourselves capable of knowing every thing concerning God, and assume the privilege of sitting in judgment on his commands, we must be blown about by every blast of vain doctrine. Our thoughts will vibrate between Atheism and Pantheism; between an obscene idolatry and a cheerless deism. When in meekness our conceptions of God and our relations to Him have become practical, the delusions of this world will fall like scales from the eyes, and the glorious realities of the unseen world will gradually acquire a mastery over us. Then shall we understand what is the good and acceptable will of God, even our sanctification; our renewed transformation from glory to glory, into his own image. Our language will be, not, why hast thou commanded this or that, but "Lord, what wilt thou have me to do?" We shall know the force of that declaration, "he that hath my commandments and keepeth them he it is that loveth me." Nor shall we then dare to limit the extent and sufficiency of the divine appointments for our salvation, by our own putid apprehensions of utility and expediency. Such views have their place, always subordinate to our knowledge of God's express declarations, and an important place in the merely temporal concerns of men. To carry them however, into the reign of grace is only a covert attempt to dethrone the Almighty from the supremacy, which he ought to exercise over our thoughts. The reign of utilitarianism is happily fast passing away, and the empire of faith again beginning

to bless the world. Men feel experimentally, that though science has been changing the face of external things, in a manner surpassing calculation, that the unconverted human heart is exactly where it was, when

———“nature from her seat
“Sighing through all her works gave signs of woe,
That all was lost.”

The numbers of mankind are greatly multiplied; the provisions for their accommodation increased; their wealth enhanced beyond all precedent, and even their social virtues somewhat advanced. But the bitter waters of human misery refuse to be sweetened until the Tree of Life be cast therein, that so men may drink and live for ever.

All the woes of the last three centuries have arisen from forgetfulness of the divine incomprehensibility. The hand of many an Uzzah has been put forth to sustain the ark, but it has been too frequently an unhallowed hand and unblest of God. Christ left on earth the “Church of God, the very pillar and the ground of truth,” but multitudes are now searching for it and profess to be unable to find it. Others, emboldened by this supposed dilemma, announce, as the precious offspring of their sagacity, that the founder of our religion left no visible Church upon earth; the heart of man being his sole temple and the Holy Spirit, the only priest to offer sacrifice. But as our holy religion carries along with it the constant obligation to propagate it, this supposes marks by which we may accredit it to others and means by which *they* may test what manner of spirit we are of. We are not to take it for granted, that the true religion consists in zeal and fervour; humility being, in the gospel estimate, of much greater price. Whatever is productive of agitation is apt to aggrandize the estimate of the agitator in the minds of men; but we are taught to be on our guard as to the honor which cometh from men. Charity, not of the purse only, but of the feelings, of the tongue and of the conduct, is also another important element. We know that zeal, on the contrary, even in the breasts of two of the gentlest of the Apostles, put on an exterminating aspect and received the deserved rebuke, “Ye know not what manner of spirit ye are of.” Every system, which proposes to be practical, must have obvious and tangible means for its application. The Saviour selected twelve men and gave them authority to propagate his religion throughout the world. Not any form of faith they pleased, but only “whatsoever things” he “had commanded them,” promising to be with them to the end of the world. Did Peter know the nature of the things commanded? It is no great presumption to suppose he did. Yet did he run into a method of undefined expediency? Did he suffer himself to entertain the thought, that it was of no consequence whether the right to ecclesiastical authority were transmitted in unbroken succession or not? Did he discard the restoration of the sacred college, after the apostacy of the traitor, as a formal trifling, calculated to wed men to carnal means and to lead them to renounce the Saviour. Might not any one who had known the master, provided he professed to love him and were gifted with a ready utterance, have answered every purpose? No. It was necessary to have one “who had companied with them all the time that the Lord Jesus went in and out

among them," "to the day of his Ascension" to be witness of his resurrection, ordained to take part of their ministry and apostleship. Accordingly the moment this order is subverted, you substitute for a system of facts, a collection of speculations all of which set out with the admission, that by possibility our holy religion may be false. Once admit this and its evidence will be weak or cogent, very much according to the state of the passions and the potency of the temptations which may array themselves in opposition to its claims. Each speculatist will take as much or as little of the system as he finds convenient. Hence in our modern systems we find all degrees of faith; some so low as to verge on atheism. Admit however, the existence of a Church and the appointment of its chief pastors or bishops, and its ministers from the beginning, and you have regular conservators of the "faith once delivered to the saints;" a true initiation by baptism into its holy fellowship and the aids of its life sustaining sacraments, through regular participation of the body and blood of Christ. Irregular ordinations give rise to irregular ordinances and, the consequence is that, in a little time, the ordinances themselves are underrated or despised.

The fruitful source of all these errors is, that the great being, the "*I am that I am*," the Incomprehensible Creator is regarded as possessing like passions with ourselves; yet the true inquiry always is, "hath he spoken, and shall it not come to pass?" As to things, within the reach of our capacities, we cannot too vigorously exercise our understandings, but when the Almighty himself is the subject of our thoughts, we cannot too profoundly admire nor too humbly adore. As in the case of Samuel of old, when the Lord calls, the only fitting answer is—"Here am I." Often will the bitter fruit, plucked from the tree of the knowledge of good and of evil, tempt us to fall off from our Maker and say, "It is vain to serve God; and what profit is it, that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts." In this chequered scene a thousand influences from without and from within, and above all, from the arch enemy of mankind, will sore let and hinder us in running our race of virtue and true glory. But there is one seated on the right hand of the Majesty on High, who continually maketh intercession for us, that our faith fail not. To this Almighty Intercessor, in true knowledge of our infirmities, let the prayer of each one of us ever be, with the tearful earnestness of the honest, but feeble and doubting suppliant, "Lord I believe; help thou mine unbelief."—AMEN.

FOR THE GOSPEL MESSENGER.

Report of the Mission connected with St. Stephen's Chapel, Charleston, from July 1st, to December 31st, 1846.

As the Minister of St. Stephen's Chapel, I beg leave to report, that since the first of July last, there have been within my Mission, 9 baptisms, 5 marriages, and 6 burials. The number of Communicants at present connected with the Chapel, are 106 white and 14 colored—total 120. The number of families I am unable to report with pre-

cision; the constant change of residence and frequent removals from the city, without informing me thereof, render it at all times extremely difficult to say accurately who are still in connexion with the Chapel. Judging however, from the thin attendance at Public Worship on Sundays, I should say that the number of families has greatly diminished. Indeed since the unfortunate dissemination of the Circular of the Executive Committee in the fall of 1835, the number of attendants at the Chapel has never been so large as before. *Previous* to that it was frequently difficult to procure a seat, except in the gallery; *since* then, the sight of *whole benches without an occupant*, is quite common.

Since my last Report, I have paid 333 parochial visits, and administered the Communion several times to the sick, in private.

In the Sunday School there have been an average attendance of 72 Scholars, and 11 Teachers. This decrease in the number of Scholars, I can attribute to nothing else than the inability of the Teachers to visit their classes, and look after the absentees.

The pecuniary collections since my Report in July have been—

For Communion Alms,	-	-	-	\$67 72 $\frac{3}{4}$
In Purses and by Donation,	-	-	-	258 85
From Sunday School,	-	-	-	10 87
“ Female S. S. Teachers,	-	-	-	5 62 $\frac{1}{2}$
				<hr/>
				\$343 07 $\frac{1}{4}$

Which have been applied—

To Relief of the Poor,	-	-	-	\$67 72 $\frac{3}{4}$
“ Chapel expenses,	-	-	-	97 25
“ Aid Ladies' Society,	-	-	-	149 83
“ Education of 3 boys in Africa,	-	-	-	17 64
“ Education of 1 girl in Africa,	-	-	-	5 62 $\frac{1}{2}$
				<hr/>
				\$338 07 $\frac{1}{4}$

Leaving a balance of \$5 in the Treasury, which had been specially contributed for Repairs to the Chapel.

From the Congregations of St. Philip's and St. Michael's Churches, I have received since July 1st, the sum of \$60 in aid of the poor; and this has been *the only money*, besides the Alms at the Chapel, that I have received for that object, in six months, from any source. I am loth to *complain*, and yet I feel constrained to say that *I think it hard*, that while having so large a number of the poor to minister among, I have *not had more ample means*, placed at my disposal for relieving their wants. Continually are persons in distress referred to me, as though I had a “*large purse*,” which the charitable members of the Church had *well filled*, for their relief, when *in reality*, I have *not had* a sufficiency to allow *the few regular Beneficiaries* of the Chapel, even their small monthly stipend of \$2 each. And why am I left *thus destitute of means* for *aiding the distressed*? Do the Members of the Church *not know* that they have “*the poor*” among them? Or do they imagine that, unlike the the poor in other cities, *their poor*, are *never in distress*? Or do they expect that *in every case of distress* the Mis-

sionary should make a *special appeal* for aid? Now they *certainly know* that they have "the poor" among them; they also certainly know that the poor among them are subject to like distresses with other poor; and they *cannot surely* be so *unreasonable* as to expect of me a *special appeal* in *every case* of distress. Were I make *such special appeal* for every suffering object that comes within my knowledge I should be compelled *very often* to neglect every other duty connected with my Mission, besides running the risk of wearing out the patience of the comparatively few members of the Church with whom I am personally acquainted. But why cannot the *charitable* here, act like the charitable *elsewhere*. From his recent Report, I perceive that "the Episcopal City Missionary" in Boston had "received and expended for the relief of the poor during the last year, as much as \$1,150 73, including a balance from previous year of \$119 56; in reference to the donors of which amount, he says—"I wish to bear testimony in behalf of the above donors, that their gifts, as also those of the preceding years, have all been "free-will offerings" and they themselves such, I trust, as "the Lord loveth"—"cheerful givers." "I have never yet, *adds he further*, asked for a cent for this work of brotherly kindness. The \$2,080 22, which I have received during the past three years has all been given unasked." Would! that the Members of the Church in Charleston would only "go and do likewise." The distressed poor in our midst, would then, I am sure, receive ample relief in every season of their distress, as well as their Minister be spared the painful feelings often occasioned, by *witnessing their distress without having the means to relieve it*.

With due regard, yours,

THOMAS C. DUPONT.

FOR THE GOSPEL MESSENGER.

Report of the Missionary at St. John's Chapel, Hampstead, 5th January, 1847.

The particulars connected with the mission of St. John's Chapel, Hampstead, Charleston Neck, for the last six months of 1846, are now respectfully laid before you.

I have solemnized 6 marriages, colored 1. Baptized 22—15 white children, 1 colored adult and 6 colored children. Buried 13—5 white adults and 4 children, 3 colored adults and 1 child.

The Bishop Confirmed during illness 2 individuals—1 white and 1 colored. Added to the Communion 2 persons—1 white and 1 colored. 2 Communicants have died—1 white and 1 colored. Present number 60—33 white and 27 colored.

The usual public services have been regularly held at the Chapel. The Lord's Supper has been administered on the 3d Sunday of every month, and on Christmas Day. The Sunday Schools for white and colored, have been held in the morning, under a Superintendant and 6 other Teachers, and that for colored adults and children, under the Missionary in the afternoon after Service.

Children Catechised on the 2d Sunday of every month.

Oral instruction has been given once every week to a portion of colored persons under my care. Weekly visits have been made to the Poor-House, and occasional ones to the Jail. I desire thankfully to acknowledge the receipt of a service for the communion of the sick from a kind friend.

Received from St. Philip's Communion Alms,	-	\$30 00
" " St. Michael's, " " -	-	6 00
" " St. John's Chapel, " " -	-	25 50
" through Mrs. Dehon for purchase of shoes for the poor, - - - - -	-	46 00
" through Rev. Mr. Wallace from a Lady of St. John's Berkley for distribution, four comforts, - - - - -	-	
" from the Chapel boxes, - - - - -	-	26 43
		<hr/>
		\$133 93
		<hr/>

Praying for the continuance of God's blessing.

I remain, yours respectfully,

ALEX. W. MARSHALL.

NOTICES OF NEW PUBLICATIONS.

Infant Baptism tested by Scripture and History; or the infant's claim to Church membership defended and established, on testimony Scriptural and Historical.—By William Hodges, A. M., Rector of Bruton Parish, Williamsburg, Va., 1844.—According to the title page of this book, it will be found that the naked question, touching the propriety, or rather duty of baptizing children, is discussed,—and discussed well.

The author is a worthy Presbyter of the Diocese of Virginia, where he is distinguished for having promoted the cause of piety, both among the white and colored population of his own Parish. A considerable portion of the latter part of his flock, which is large, are converts from the Baptists. This among other circumstances, induced him to give to the subject of this volume more than ordinary attention.

Of an inquisitive and logical, rather than of a brilliant turn of mind, his readers on this account can with the more confidence hear his statements, since there is no danger of mistaking the deceitful flashes of rhetoric, for the force of conviction, whilst the evident candor and integrity of the writer, will be found an additional recommendation of his work. The whole tone of the book is calm and moderate, such indeed as might be expected of a man, who believes himself in the possession of truths, beneficial to himself, and whom the charitable wish of putting that benefit in the reach of others, and not the mere rage of controversy prompts to write.

The Baptist controversy has lately been mooted in this community. Should there be a single Churchman, unfortunately laboring under a doubt as to the propriety of baptizing his children, to him, we most cordially recommend this book. Although there are other more ex-

tensive treatises on the subject, yet as those treatises were written for other times, the arguments could not fall from them, with as much force into the minds of such persons, as from this, in which the answers are directed to such objections as this, not a former age, has urged against this most amiable, and admirable feature of the Christian religion.

It is true that the voice of ridicule assumes her most mirthful tone, just here; but it unfortunately happens that every tender emotion, every lofty aspiration instantly vanishes from the human heart, so soon as man, looks at those objects in themselves capable of exciting them, from a ludicrous point of view.

But it is not only the doubting, whose numbers for the credit of Christianity we hope are small, that may be interested in this book, but every man or woman, who is desirous of being able to know the grounds upon which the baptism of children is practised in the Church, can here find from scriptural arguments, that it was practised by the Apostles, and from historical evidence that it has never ceased to be the practice of almost all, Christians, whether Catholic or heretical.

To us some of his arguments appear new, others are more forcibly than elsewhere stated, and already in Virginia where the book has been extensively circulated, it has evinced the best proof of merit; namely, it has done good.

At first we thought of making some extracts with a view to show the facility, clearness, and strength of the author's illustrations. In making the attempt we are convinced that we could not do so with justice to the work, without exceeding our limits, and after saying that it forms no part of the author's design to discuss the doctrinal nature, or the effects of baptism, considered, as a sacrament of our salvation, we close by introducing the following beautiful and pathetic, sepulchral inscriptions of the early Christians.

1. A 'FAITHFUL' descended from ancestors, who were FAITHFULS, here lies Zosimus: *he lived two years, one month, and twenty-five days.*"

2. "Posthuminus Euthenion, a faithful Christian brother, accompanied with the Holy Grace. On the day before his birth-day, early, he gave back that which he had received—his life. He lived *six* years, and was buried the fifth of the ides of July, on a Thursday, on which he was born; whose soul is with the Holy One in peace. Erected to a well deserving son, the most loved Posthuminus, by order of his grandmother Euthenia Fytista."

3. "Eustafia, the mother, places this in commemoration of her son Polichionis, a FAITHFUL, who lived three years."

4. "To Pisentus, an innocent soul, who lived ONE year, eight months, and thirteen days. NEWLY BAPTIZED, buried on the ides of September."

5. "The most innocent Cerronia Silvania, gone to the enjoyment of holy spirits. A. D. 291."

6. "Achillia, Newly Baptized, is burried here, she died at the age of one year and five months."

"Suffer the little children to come unto me, and forbid them not, for of such" says Jesus Christ is the Kingdom of Heaven.

The work can be procured at A. E. Miller's and Russell's Bookstores.

Keble's Works have been already noticed in the Gospel Messenger; but our readers will welcome the following from "the Guardian, a Family Magazine."

The Christian Year.—*Thoughts in Verse for the Sundays and Holidays throughout the year.*—We find in the London Quarterly Review the following notice of this admirable volume of Sacred Poetry. The author, Professor Keble, of the University of Oxford, has put forth a new metrical version of the Psalms of David, now known as the Oxford Psalter; and more recently a little work entitled "*Lyra Innocentium*,"—"Thoughts in verse on Christian children—their ways and privileges." Although the writings of Mr. Keble are little known to many persons well acquainted with the general mass of poetry of our age, he is silently gaining the profound admiration and love of devout hearts wherever the English language is spoken. We especially commend the volume mentioned at the head of this article to our young friends. They will find not only delight to the imagination, but comfort to the heart in the habitual study of the book.

The 'Christian Year' is not a volume which is read once and laid aside for ever—it is intended to be in the way of a manual—read from week to week and day to day—again and again—and in return those who are most in the habit of so using it, find perhaps in this circumstance an additional charm—they seldom return to a poem in it without gaining something new, or seeming to find some new beauty in the perusal. This is a quality eminently required in that which is to be used as a manual, to be always the same in feeling and character, yet ever new in particulars. And this may be one reason why the 'Christian Year,' beyond any other volume of uninspired poetry that we know comes to exercise an influence over the thoughts and affections; but there are graver and more powerful reasons for the same result which yet we feel a difficulty in mentioning, because they seem to denote an excess of personal reverence, which no one would condemn more gravely than the author himself—it must be said, however, that in reading it habitually we grow to feel that we are having intercourse with a mind and spirit of no common order. We are conscious of the presence, as it were, of one more humble indeed, more subdued, and self-forgetting than ourselves, oppressed with a sense of infirmities and errors, of unsatisfied responsibilities, and unrequited mercies, yet still a recluse more holy and pure than ourselves, in whose presence we are ashamed to indulge in any worldly, impure, or ungoverned imaginations, and from whose lips such teaching as the 'Christian Year' unfolds, comes with a most impressive and irresistible reality.

This is a very high attribute; but the language we have used is measured by the soberest reflection: and indeed no sacred poetry of the highest order can exist where this cannot be truly said. Without this we are invaded by a sense of unreality, where truth is essential to cordial admiration, and where we cannot afford to separate in idea the author and his work. On this condition alone can sacred poetry acquire that permanent hold over the feelings and affections of its readers, which is its pre-eminent object. In the present instance, indeed, there are not wanting the minor charms of poetry; no poet of the age has observed the face of nature, in English landscape at least, or studied

the movements of the human heart, more attentively; no one has described with more truth or feeling the various changes of the former, nor how they operate on the latter; or the analogies, dim or clear, which subsist between the two.

Our limits in the present paper will not allow us to make many extracts, and even by many it would not be easy to justify all that we have said; it is only by the habitual use of the work that we can expect our readers fully to sympathise with our feelings.

The stanzas for the Fifteenth Sunday after Trinity, on the Lilies of the Field, present us with a happy union of Scriptural allusion and moral teaching, with the most tender and delicate painting of Nature. But we must refer our readers to the Book.

POETRY.

FOR THE GOSPEL MESSENGER.

THE WIDOW OF NAIN.

St. Luke vii:

The noon was past, and on Judea's hills
 The length'ning shadows of the palm-trees told
 That day was almost spent, when by the gates
 Of Nain, a pilgrim, with his followers, paused.
 Weary and faint he seemed, as from the brook
 That murmured at his feet, he stooped to drink.
 Yet 'neath that humble garb, and veiled in clay
 From human vision, dwelt the Son of God!
 Capernaum had spurned him, and was left
 To perish in her sins! and now he came,
 Professing to Nain his oft-rejected grace,
 The hour of evening sacrifice approached.
 The hum of voices deepened, and a chant
 Mournful yet sweet, broke on the ear. The tread
 Of many feet drew nearer, as the gates
 Were opened, and a funeral train came forth.
 Upon the bier was stretched a form, laid low
 In manhood's dawn, his mother's only son,
 And she a widow. Friends around her thronged
 With fruitless pity, which she heeded not.
 Her grief was all too deep to find relief
 In foreign sympathy, and on she passed,
 Brooding in silence o'er her blighted hopes.
 Perhaps the memory of his infancy
 Came o'er her, when within her arms he slept,
 And she might watch the cherub smile that played
 Around his ruby lips, as if a dream
 Of heaven were floating through his sinless sleep.
 And then she thought of him, a sportive child,
 Playing beneath the trees, and heard again
 The music of his laugh, and his sweet voice
 Calling her mother, and his dewy lips
 Were pressed to her's in kisses. Then she thought
 Of the great annual feast, when all the tribes
 Were wont to gather at Jerusalem,
 And she, with a fond mother's pride, had led
 Her son to tread the courts of the Most High,
 And join in holy rites that shadowed forth

Dimly, as through a veil, their coming King.
 The dream was broken! on the bier he lay,
 Pale, silent, cold, yet beautiful in death.
 And as these memories thronged upon the mind
 Her grief gushed forth—the childless mother wept.
 The Saviour saw her tears; his heart was touched;
 In tones, melting with love divine, he said
 To her, “Weep not.” He came and touched the bier;
 The bearers paused, and, full of wonder, gazed
 On their unknown Redeemer! The clear sky,
 Now bright with sunset glory, bent above;
 Around was the awe-stricken multitude,
 And, in the midst, stood He that had the keys
 Of death, beside the dead. He spake: “Young man,
 I say to thee, Arise!” He was obeyed!
 Angels brought back the spirit, and restored
 It to its clayey tenement; life woke
 Within the folded shroud; the dead arose!
 O’er the hushed throng there passed a shuddering thrill,
 And lips grew pale with dread, and eager eyes
 Were bent on him, who, from the viewless world
 Whose mysteries mortals long, yet fear to sound,
 Had, at that potent word, returned to dwell
 Once more with living men; and, wondering much,
 They glorified their father’s God, and spread
 The tidings far and wide that, in their midst,
 A prophet, mighty both in word and deed,
 Had risen up; and Judah, darken’d long,
 The day-spring from on high had visited.

IDA.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture at St. Stephen’s Chapel.—That for January was by the Minister of the Church “St. Sauveur” at New-York. The obligation of sustaining Missions was interestingly set forth. The amount collected for Missions, diocesan, domestic and foreign, was only \$12,47.

Confirmation.—This holy Rite was administered at St. Michael’s Church on Wednesday, 27th January, to fifty persons, Members of the Protestant Episcopal Churches in Charleston, including one of St. John’s Hampstead.

Trinity Church, in the Upper part of St. John’s Berkley near Black Oak. There are three Churches in this neighborhood “Trinity,” “Epiphany” and “St. Stephen’s Chapel,” Pineville, united under the charge of the Rev. Wm. Dehon. “Trinity” takes the place of a building erected about forty years ago, and the contrast of the old and new Churches in size, exterior and interior appearance, and accommodation, is good evidence of the increased prosperity of the Christian community, and is creditable to the piety, the orthodoxy, the liberality, and the refinement of the Pastor and people. It can furnish seats for about 250 persons. “The Cross” is conspicuous on the end, facing the public road, and “Tablets” for the Creed, the Lord’s Prayer and the Commandments are to be placed over “the Altar.” The Chancel is a separate place, the Pulpit, exterior to it, is on the right, and the Desk on the left. On New-Year’s day, 1847, the Feast of the Circumcision, the sunny weather, mild as May, corresponded with the grateful and glad feelings of four of the Clergy, and the members of the congregation (very few of whom were absent) assembled to perform and witness the solemn ceremony of the Consecration. “The sentence” was read by the Rector (Rev. W. Dehon), “Morning Prayer” by the Rev. Mr. Trapier, and a sound, sensible, solemn, practical and very appropriate discourse delivered by the Rev. C. Wallace, Rector of St. John’s Berkley,

The following was the Sentence of Consecration.

Whereas, in or about the year of our Lord 1806, the late Rene Ravenel, Esq. did give an acre of land for the pious purpose of erecting a Church, in which the worship and instruction were to be, according to the principles of "the Protestant Episcopal Church, in the United States of America."

And Whereas, the Church then erected was opened with religious services, by the Rector of St. John's Berkley, this Congregation being without a Minister; and there being, no Bishop in the Diocese to consecrate it, and the services in it have been conducted exclusively by Ministers of the Protestant Episcopal Church, until the year of our Lord 1846, when in consequence of its being small and inconvenient, and having no seats for the colored people and in other respects unsuited to the wants and wishes of the Rector and the Congregation it was removed to give place to the building, in which we now are.

And Whereas, moved, as we humbly trust, by the Holy Spirit of God, the Members of this Congregation of Protestant Episcopalians without any assistance from abroad, have provided the means for erecting this house so well adapted for the religious benefit of themselves and neighbours and their community.

And Whereas, application has been made by the proper authorities, to the Bishop of the Diocese of South Carolina to perform the solemn act of the consecration of this house, which duty he has now discharged, being assisted in the services by the Rector of the Convention, Rev. William Dehon, by the Rev. Paul Trapier and the Rev. Cranmore Wallace.

Now therefore, be it known, that on and after this holy day the Feast of the Circumcision, January 1st, in the year of our Lord 1847; at which time the Consecration took place, this house, at Black Oak in the Parish of St. John's Berkley, under the title of "Trinity Church" is to be separated from all secular uses whatever, and surrendered exclusively for Prayer, the administration of the holy Sacraments and Ordinances, and the instruction by Sermons, and Lectures, and Catechetical teaching, in conformity to the doctrines, precepts and usages of the Protestant Episcopal Church of the Diocese of South Carolina in the United States of America.

Given under my hand, on the day and in the year, and in the Parish above written.

CHRISTOPHER E. GADSDEN,
Bishop of the Diocese of South-Carolina.

The Hon. Henry Deas.—A Quarterly Meeting of the Board of Trustees of "the Society for the Advancement of Christianity in South-Carolina" was held at the Library Room on the 4th of January, 1847.

Before proceeding to business the President said—

You are aware, Gentlemen, that since our last meeting, which was held at the house of the Hon. HENRY DEAS, it has pleased divine providence to remove by death, that Member of our Board. He was the last survivor, among the Laity, of the original Members of "the Society for the Advancement of Christianity in South-Carolina" and one of its Board of Trustees from the beginning.

His great intelligence, and long experience,—his never failing courtesy, and remarkable amiableness eminently qualified him to be an agreeable associate, and I need not say how faithfully, and cheerfully his valuable services were rendered to our Society and our Board, and how inadequate is this attempt to pay some tribute to the memory of a beloved relative, an honored citizen, an estimable man, and one so useful to the community in general, and our pious and charitable Society in particular.

Whereupon, on motion of the Rev. Dr. Hanckel it was *Resolved*, That the Board of Trustees of the Society for the Advancement of Christianity in South-Carolina, venerate the memory of the late Hon. HENRY DEAS for his services faithful and valuable during a period of more than thirty-six years, to our Society; and that the President be requested to transmit to the family of the deceased a copy of this Resolution and of his introductory remarks, and that they be published in the Gospel Messenger.

Domestic and Foreign Missionary Society of the P. E. Church.—In the "Spirit of Missions" for January, with other information we have the following:—

From the West.—Large counties, filled with an active and restless population, have not ever been visited, on account of the want of Missionaries, and the great and increasing labors required of those

who are at the posts assigned to them. Even if opportunity was afforded them, they have not the means to enable them to visit these destitute portions of our land."

From Illinois.—"I know not that I have ever known a congregation where the members so uniformly join in the responses, and evince devotional feelings—all are interested, and even the stranger, who perhaps has seldom, if ever before, been present in our Episcopal Church (on being supplied with a prayer-book by the courtesy of some of the students, and his attention elicited to *the place*,) essays to worship God in the to him new but wonted language of the Church." . . . "I found upon her death-bed, a lady, the beloved wife of one of the merchants of the place, and the mother of two engaging children, she was one of the warmest friends the Church could boast of, although a Presbyterian, and deeply anxious for the success of the Mission. I took my station by her side,—she grasped my hand.—'Oh! Mr. Walker, how much I have loved you as a minister, would, oh would, that I had been more decided for God,—will he now receive me?' I pointed to 'the Lamb of God which taketh away the sin of the world!' At her request, I baptized her and her two children: a most affecting sight,—a dying mother and her beloved children admitted at the same time into account with God. She soon after sank into a state of insensibility, and in two hours breathed her last. So long as life remained, I lifted up my heart to God, in earnest prayer, for her salvation. The next day we committed her body to the ground; she was twenty-five years of age, and a few days before appeared in perfect health. I remained for a few days in Beardstown, endeavoring to comfort her disconsolate husband, and in visiting the houses of the numerous sick." . . . "(Now, this A—— was one of the most notorious and open sinners in the town; for years he had not entered a place of worship, but openly ridiculed and blasphemed the name of Christ.) Thankful for such an invitation from such a quarter, I hastened to the dying man's abode. I saw, at a glance, that his days were numbered upon earth. He grasped my hand convulsively, and in great alarm, cried out, 'Oh! is there any hope for such a sinner as I have been?' I explained unto him, in all faithfulness, the Gospel plan of salvation, and labored with all my might to bring him to a knowledge of his condition before God. I told him of the willingness and ability of Christ to save even the chief of sinners, and warned him of the great sin of despairing of God's mercy. He would scarcely permit me to depart, still holding me by the hand, and looking in my face with the most intense earnestness, as much as to say, oh! do not leave me to struggle alone; and not until after repeated assurances that I would come again, and often, to see him, would he relinquish his grasp of my hand. Every day I visited him, until it pleased God to release him from his sufferings; and I rejoice in the hope, that God may have been pleased to have 'plucked him as a brand from the burning,' through the instrumentality of an unworthy Missionary of the Episcopal Church."

From Michigan.—"The inhabitants are not indigenous; they have all emigrated, having left the places of their birth, their parental roof, their friends and associates, to seek them new homes in the West. Having left the comforts and conveniences of society behind them, on

their arrival they have to put up with the inconveniences of a log cabin, and all the privations of a new country, until the forests are removed, the prairies broken up, and the uncultivated wilds converted into fertile fields, and the privileges and conveniences of civilized life established around them. If in this time sickness overtakes them, their sufferings are frequently intense." . . . "Whole families are frequently taken down at a time, and in a thinly scattered and sparse population, the sufferings must be great for the want of proper care and nursing. In Saganaw country it is admitted by those competent to judge, but not able to administer relief, that many have fallen victims this seasons purely for want of good nursing, care and attention. Such people, in their widely scattered habitations, who seldom hear the sound of the Gospel, how interesting and sweet to them must be the ministrations of the Sanctuary and the ordinances of Christianity. . . . "I have a *third* service and sermon on *every Sabbath* in the year, seven miles north of this, at Waterford, where the Holy Communion is administered once every two months—I therefore travel fourteen miles every Sabbath, unless sickness prevent, which, thank God, is not often." . . . "Let me ask the Committee, through you, not to desert this spot, nor *begin* to do so, till *I am ready*, for as I am responsible to God in this matter, I will relinquish their support in *part* as I can and in *whole* when I can." . . . "There are many persons, yes, the majority of people in the West, would give something towards building a Church, for the sake of a public improvement, or for their own immediate benefit, in the increased value of their property, while they could not be prevailed on to give a single dollar directly towards the support of a clergyman." . . . "Congregations are made up of nearly all varieties of denominations, for there is rarely enough of any peculiarity to make of itself an audience equal to the *minimum* number required to constitute a Jewish Synagogue. And as the people are exposed to hear every wind of doctrine advocated which "the unlearned and unstable" can wrest the Scriptures to the support of the difficulty of establishing them in the pure doctrines of the Gospel is fearfully augmented, and the danger of their being confirmed in deadly skepticism and invincible indifference to all religious truth is most appalling."

From Wisconsin.—The Bishop writes: "In less than three months I expect to ordain seven young men, who are thoroughly Western men, all of whom have been studying more than two years, and who are anxious to settle in this Territory. I have more stations than they can supply, even if they all remain with me; but I have not one cent to aid in supporting them."

From China.—"Miss Morse and Miss Jones have already commenced the school for boys, under the Bishop's supervision, and have seventeen or eighteen very promising boys under their care; indeed, they might have a much larger number, if they had accommodations for them. These boys are taught by the ladies, altogether, in English, and they already know a good many words and phrases. In the afternoon they read Chinese, with a Chinese teacher; and it is really surprising to see the little fellows turn their backs to the teacher and recite column after column of these crabbed characters. They are taught hymns from our Prayer-Book, and on Sunday they commi

verses out of the Chinese Testament, which the Bishop explains to them." . . . "On Easter Sunday he was baptized, and welcomed into our little company, as a brother. The room was full of Chinese, and they were as quiet possible. The two teachers looked on with countenances expressive of deep interest, and Foong told me, he thought before long, there would be many Shanghia men who would wish to follow this doctrine, and that it was "ting han"—very good. Chai will be confirmed on Whit-Sunday, if nothing happens, and then be admitted into the Communion. Attached to our dwelling, there is a warehouse, where the Bishop has had a school-room, and an eating and two sleeping rooms fitted up. This place can accommodate about eighteen boys, and the Chinese. New Year was the time appointed for receiving and examining scholars." . . . "Now, we have sixteen boys altogether, two or three of them are on trial, and therefore not yet secured; but we shall have not the least difficulty in getting as many as we want." . . . "Since the Catechism was completed, I have made a translation of the Morning Service of the Prayer-Book, the Service for Adult Baptism, the Confirmation, and the Communion Services. The first two I have blocks cut for, and an edition of one thousand printed. The last two named services I shall keep in manuscript, having a dozen copies of each made for use, in case they may be wanted. I have also, with great care, reviewed a translation of the Epistle to the Romans. These have so occupied me with the written characters that I have been unable to study the colloquial dialect of this place as much as I had desired, with a view to immediate preaching. But these were very necessary and important matters, claiming immediate attention; and I feel devoutly thankful to God that I have been permitted to accomplish them. The translation of the Prayer-Book may be improved, and I trust will be, but it is in very fair Chinese, and will answer our purposes for the present. I shall commence to-day my first sermon, from the text, "Go ye into all the world, &c.," to be followed by a course on the Creed. I have determined to write my sermons in English, so that I may be at ease whilst composing, and be able to say to the people what I think they need. I shall then translate this into Chinese, and, with the help of my teachers, transfer it to the native dialect."

The amount reported is, for Domestic Missions, \$1,991; from South-Carolina, \$173; for Foreign Missions, \$3,006; from South-Carolina, \$265.

New-York.—The 62d Annual Convention of this Diocese was held Sept. 30th—Oct. 3d—present, a large number of the Clergy and Delegates. The Rev. Dr. Creighton was elected *President*, and Rev. Dr. Haight, *Secretary, nem con.* The following was passed: "*Resolved*, That the Trustees of the Episcopal Fund be directed to pay over to the Rt. Rev. Benjamin T. Onderdonk, D. D., out of the income of the said Fund, (excepting the portion thereof set apart for accumulation,) the sum of 2,500 dollars, annually, to commence from the 1st of October, 1846, and to continue until the meeting of this body next subsequent to the next meeting of the General Convention: subject, however, to any action of the General Convention on the subject; provided that sufficient security shall be given to the Trustees of the

said Fund, that, if it shall be hereafter determined by any competent authority, that no part of the said Fund could be rightfully appropriated to the support of the Bishop during his suspension, then the part of the fund so appropriated, shall be refunded to the said Trustees."

. . . The report of the Committee on St. Philip's Church, was laid over to the next Convention. They remark: "That in their view, the question referred to them is one exclusively relating to the temporal government of the Diocese, and is wholly unconnected with the religious rights or duties of the applicants. The Convention is but a part of what may be called, the civil machinery, instituted by human wisdom, for the purpose of regulating the Society, by which, and for whose benefit, it was established. It is no more a part of our Church in this country, in a religious view, than are the civil establishments and the connection with the government in England, part of the Church there. In both countries the arrangements for the administration of the government of the Church are the result of experience and adaptation to circumstances. Among the considerations of expediency, which any body of men uniting together for a common purpose, would deem the most important, must be that of determining with whom they would associate, and who should be permitted to participate in the government of the society. Thus, for reasons of expediency, females, however worthy, are by our Canons excluded from being representatives in our Conventions, and are by law, incapable of being incorporated as members of churches. Candidates for Orders, are, by a Canon of the General Convention, prohibited from being members of that body. These instances are sufficient to illustrate the principles on which our Church organizations are founded, and to show that they are entirely distinct from the religious rights and spiritual privileges of those, who, in a spiritual view, are members of our churches. If it be an incident to Church membership to be represented in the councils of the Church, then have we, in common with all Christian denominations, from the time of the apostles, unjustly and tyrannically deprived female members of sacred rights. When society is unfortunately divided into classes—when some are intelligent, refined, and elevated, in tone and character, and others are ignorant, coarse and debased, however unjustly, and when such prejudices exist between them, as to prevent social intercourse on equal terms, it would seem inexpedient to encounter such prejudices, unnecessarily, and to endeavor to compel the one class to associate on equal terms in the consultations on the affairs of the Diocese, with those whom they would not admit to their tables, or in their family circles—nay, whom they would not admit into their pews, during public worship. If Christian duty require that we should, in all respects, treat equally, all persons, without reference to their social condition, should we not commence the discharge of that duty in our individual and social relations? And is not the fact that we have never so regarded our duty—or have wilfully violated it, sufficient evidence of the existence of a state of society among us that renders an amalgamation of such discordant materials, impracticable, if not hazardous to our unity and harmony."

. . . "The President, in acknowledging the vote of thanks passed by the Convention, congratulated the members on the increased harmony and good feeling which had characterized their proceedings."

Missionary Meeting at Jubilee College.—It was held Oct. 2d, 3rd—the Bishop presided, present four of the Clergy, Candidates for Orders, Students of the College and many Laymen. In his Address the Bishop said “this institution is one and the same, in its end and aim, part and parcel, with the Missionary cause of our primitive Church in the Far West, and that to fail in the one is to fail in the other.” . . . “Let experience of the past be made to bear testimony in the great question of relying any longer for supply of Clergy on the few who come from the Atlantic states to the Far West.” . . . “In them you will see no longings “TO RETURN EAST.” They are taught the great sin of destroying whole parishes by this grating, heart sinking sentence. They are educated in the West and the Far West; and all pious people, as the bride of Christ, will say to them, “*I love my Love because my Love loves me.*” And from experience you may be assured that the western parishes will never be supplied with permanent Pastors till they have the blessed opportunity of choosing them from western Seminaries, such as you will see Jubilee College to be.” . . . The Bishop’s excellent prayer might well be used for the Church School in South-Carolina and other Dioceses, with a slight change. “O Almighty and Everlasting God, Heavenly Father, who hast promised to hear the petitions of those who ask in thy Son’s name, send thy blessing, we humbly beseech thee, upon the Mission School of this Diocese, Jubilee College, and its benefactors; all those who have given, and shall hereafter give, of the substance which thou hast lent them, wherewithal to promote thy glory and honour. Put into their hearts good desires, and give them grace to fulfil the same. Let the blessings of the God of Israel be upon them. Bless them, O Lord, when thou makest up thy jewels, and spare them, as a man spareth his own son that serveth him. Let thy Holy Spirit ever be with them. Grant that they may continue thine forever, and daily increase in thy Holy Spirit more and more, until they come into thine everlasting kingdom, through Jesus Christ, our Lord. Amen.”

Obituary.

Died, on the 12th inst., CATHARINE M. wife of Samuel E. Crocker of Boston and daughter of the late Dr. Robert Wilson, in the 33th year of her age. It was the happy privilege of the writer to have been long and intimately acquainted with the deceased. The graces of the Christian were beautifully exemplified in her life. As in the strengthening grace and consolation of the Gospel, she experienced the love of her divine Lord, so in a severer dispensation, the wisdom of his fraternal care was felt in a conflict with the powers of darkness, through which she was brought triumphant and purified. For God in his wisdom permitted the great enemy to harass her with doubts as to the possibility of her being saved, and despair seemed to have taken possession of her soul but “I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.” “Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.”

From that time she gave herself more unreservedly to the Lord, and her walk and conversation were such “as becometh the Gospel of Christ.” The claims of the Church as of divine institution, soon after engaged her attention, and ardently attached as she had been from associations, she became from principle a firm and consistent Church-woman.

Having in infancy, received Non-Episcopal baptism, she made the question of its validity a subject for serious and prayerful consideration, and after long and calm investigation, she determined to receive that Sacrament from a Minister of the Church, and was accordingly baptized in St. Michael’s.

She had been a Communicant for years, but so strong was her sense of duty, that no fear of appearing too scrupulous about what many consider unimportant matters, could deter her from acting in obedience to what she deemed the will of her divine Lord.

A striking trait in her character was her strong faith which did not forsake her in the hour of her last trial. When death suddenly claimed her as his own, she met his approach with a calmness and composure truly astonishing, although the new relation of mother bound her more closely to earth. Believing that in a very few moments she must lay aside her "earthly house of this tabernacle," she summoned her family and dear friends around her, and took leave of them in a voice as firm, and with a manner as composed, as though she was to meet them again on the morrow. One was absent; the partner of her bosom; and not to see him did indeed give her pain, but that God's will might be done, seemed the only wish of her heart. Her hour however, had not yet come, she lingered a week, and then fell asleep in the arms of Jesus her Saviour, on whom were stayed all her hopes.

"Blessed are the dead who die in the Lord, for they rest from their labors." Mourn not for the righteous, dead—but rather mourn for the living, for they have yet to die. Her surviving friends have now the consolation, that she is in the Paradise of God, engaged in that service which was her delight on earth, and although to be separated from her is indeed grievous, yet the feeling that she hath been gathered unto her fathers, having the testimony of a good conscience; in the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with God, and in perfect charity with the world is a blessed privilege, and such a privilege it is ours to enjoy. C.

ACKNOWLEDGMENTS.

The following amounts have been received for Missions, during the months of December and January.

From Trinity Church, Society Hill, for the West \$5; for the Sailors \$5; for the Jews \$5; for the Indians \$5; Domestic Missions general \$21; Nashotah Mission \$18;	59 00
" All Saints Parish Waccamaw, for West,	40 00
" Prince George Winyaw, general,	8 00
" St. Michael's Charleston, Domestic Missions general, \$55,11 cents. } Nashotah Mission \$13,25 cents; for Missions in Tennessee \$5;	73 36
" An Individual, for Rev. G. Fisk, Richmond, Indiana \$40; for Rev. J. W. Rogers, Randolph Tenn. \$30; for Domestic Missions, general, \$30; }	100 00
" St. Stephen's Chapel, Dec. Missionary Lecture, general \$8,35 cents; for the West \$1,	9 35
" From a Lady—United Parishes, St. Stephen's and Upper St. John's,	25 00
	314 71
From St. Stephen's Chapel, January Missionary Lecture,	8 60
" United Parishes, St. Stephen's and Upper St. John's, Rev. W. Dehon, Rector, general,	52 00
" St. Philip's Church, Bishop Kemper's Mission \$35; Bishop Freeman's Mission \$40; for Jews \$10;	85 00
" Sunday School—St. Michael's for Library in the West;	10 00
	470 31

J. K. SASS, *Receiving Agent of Diocese, S. C.*

The undersigned gratefully acknowledges the receipt of a draft for *twenty-five dollars* from the Sunday School of St. Michael's Church, Charleston, S. C.; through the agent for this Mission, J. K. Sass, to be applied for the education of a Student at Nashotah.

JAMES LOYD BRECK,
Agent for the Nashotah Mission.

Nashotah Lakes, Wisconsin, 31st Dec. 1846.

CALENDAR FOR FEBRUARY 1847.

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|---|---|
| 2. <i>The Purification of the Virgin Mary.</i> | 17. <i>Ash-Wednesday.</i> |
| 3. <i>Anniversary of the P. E. Society for Advancement of Christianity in S. C.</i> | 21. <i>First Sunday in Lent.</i> |
| 4. <i>Annual Meeting of the Convention of the Diocese.</i> | 24. <i>St. Matthias the Apostle.—Ember day.</i> |
| 7. <i>Sexagesima Sunday.</i> | 26. } <i>Ember Days.</i> |
| 14. <i>Quinquagesima Sunday.</i> | 27. } |
| | 28. <i>Second Sunday in Lent.</i> |

SCHOOL FOR THE DIOCESE OF SOUTH-CAROLINA.

This School is under the charge of the Rev. P. TELLER BABBIT, at that very eligible and healthy situation, known as the Parsonage of St. Philip's, Wentworth, corner of Glebe street. A large front yard is attached to the building, and used as a play ground.

This School combines with the opportunities of acquiring a thorough English and Classical Education, the advantages of a full course of religious instruction; and a kind and paternal though firm discipline.

It has now been nearly two years under the present Principal (who is aided by two assistants) and the Committee think it can be confidently recommended to the continued patronage of the public, as preparing pupils thoroughly for entering College, or for mercantile business.

The Principal is also prepared to receive a few additional boarders into his family.

Committee.

RT. REV. BISHOP GADSDEN,
REV. C. HANCKEL, D. D.
REV. P. TRAPPIER.

REV. C. WALLACE,
REV. P. T. KEITH,
DR. I. M. CAMPBELL,

C. G. MEMMINGER, Esq.,
E. R. LAURENS, Esq.,
J. K. SASS, Esq.,

November 1.

☞ The Rev'd. Philip Gadsden will receive into his family six boys, to school and board at a reasonable price. For particulars, apply to him in Summerville, or to the Rt. Rev. C. E. Gadsden.

November 1.

The "Bishop White Prayer-Book Society"

OF PHILADELPHIA.

Has appointed Mr. A. E. Miller of Charleston, S. C., Agent for the Society, for the Southern States. As the object of the Society is to promote an extended circulation of the Prayer-book, it is hoped, that the Members of the Church, in the Southern States, will make liberal contributions to its funds.

Mr. A. E. Miller will constantly have on sale, the Society's beautiful edition of the Book of Common Prayer, and those disposed to forward the objects of the Institution, can purchase at a low price, for Sunday Schools, Missionary, and other purposes. Contributions to the funds of the Society, will be received by Mr. Miller.

S. AUSTIN ALLIBONE,

Corresponding Secretary Bishop White Prayer-Book Society,

Philadelphia, April 18th, 1846.

☞ A supply of Prayer-Books have been received.

A. E. MILLER.

Just Published and for sale by A. E. Miller, No. 4 Broad-st.,

"The New Week's Preparation for a worthy receiving of the Lord's Supper, recommended to the devout members of the Protestant Episcopal Church, in the United States of America, consisting of Meditations and Prayers, for Morning and Evening of every Day in the Week, with Forms of Examination and Confession: and a Companion for the Altar, directing the Communicant in his Behaviour and Devotion at the Lord's Table; with Instructions how to live well; and a Form of Daily Self-examination."

☞ Price 62½ cents.

☞ To Booksellers and others, the usual discount will be made.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Southern wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Cobia, Wentworth, near Pitt-street, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receipts for the Gospel Messenger for the following years :

1846.		1847.	
Amount brought forward for		Received for Vol. XXIV.	
	Vol. XXIII. \$294 50	Mrs. Ann L. Lee, (Carlowville,)	3 00
Rev. P. T. Keith,	3 00	Mr. T. W. W. Thomas, (Abbeville,)	3 00
Mrs. Samuel Wilson,	3 00	Rev. A. L. Converse, (Stateburg,)	3 00
Mrs. Susan Minot,	3 00	Miss Mary Waties, do.	3 00
Mrs. Ann Beckman, (Carlowville,)	3 00	Rev. A. Glennie,	3 00
Mr. C. B. Cochran,*	3 00	Rev. Peter J. Shand, (Columbia,)	3 00
Miss E. Brailsford,*	3 00	Mrs. Dr. Fisher, Sen., do.	3 00
Mr. J. L. Petigru,*	6 00	Mrs. C. E. Percival, do.	3 00
Mrs. E. F. Pringle,*	3 00	Dr. Edward Sill, do.	3 00
Mr. James Marsh,*	6 00	Rev. Isaac Swart, (Darlington,)	3 00
Mr. C. G. Morris,*	3 00		
Mr. S. E. Wheeler, (Columbia,)	3 00		
Rev. L. C. Johnson,	3 00		
Mrs. Creighton,*	3 00		
Mr. John Dixon,*	3 00		
Mr. Thos. H. Deas,*	3 00		
Miss Jane Pinckney,*	3 00		
Mr. Pinckney Lowndes,*	3 00		
Mrs. Joseph Manigault,*	3 00		
Rev. T. J. Young,	3 00		
Rev. C. Wallace,	3 00		
	<hr/> \$360 50		
Those marked with an asterisk () have been omitted for some time.			<hr/> \$30 00

NEW SUNDAY SCHOOL BOOKS.

The Protestant Episcopal Sunday School Library 100 Volumes 18 mo. half muslin; reduced to poor Schools, \$10.

The Children's Magazine bound, in 35 Vols. at 20 cts. each.

Sunday School Psalms and Hymns and Liturgy in one.

A further supply of

The Shadow of the Cross; The Distant Hills; The Dark River; The Castle on the Rock; The Fall of Croesus; Luke Sharp; Gottfried, or the Island Hermitage; The Castle of Falkenbourg; Prasca Loupouloff; History of Charles Jones; Thomas Kenmier; Cripple of the Rail Road, &c.

Also, from Appleton's.

Laneton Parsonage; a Tale, by the Author of "Gertrude," bound and in paper covers, at 50 and 75 cents.

Light in the Dwelling, or a Harmony of the Four Gospels; with short and simple remarks, adapted to reading at Family Prayers, and arranged for every day in the year.

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Discourses on Romanism and Dissent, by Wm. Dodsworth, A. M.

A Manual of Church Principles, by W. D. Wilson, A. M.

A Treatise on the use and import of the Eucharistic Symbols, by Alexander Knox, Esq.

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